

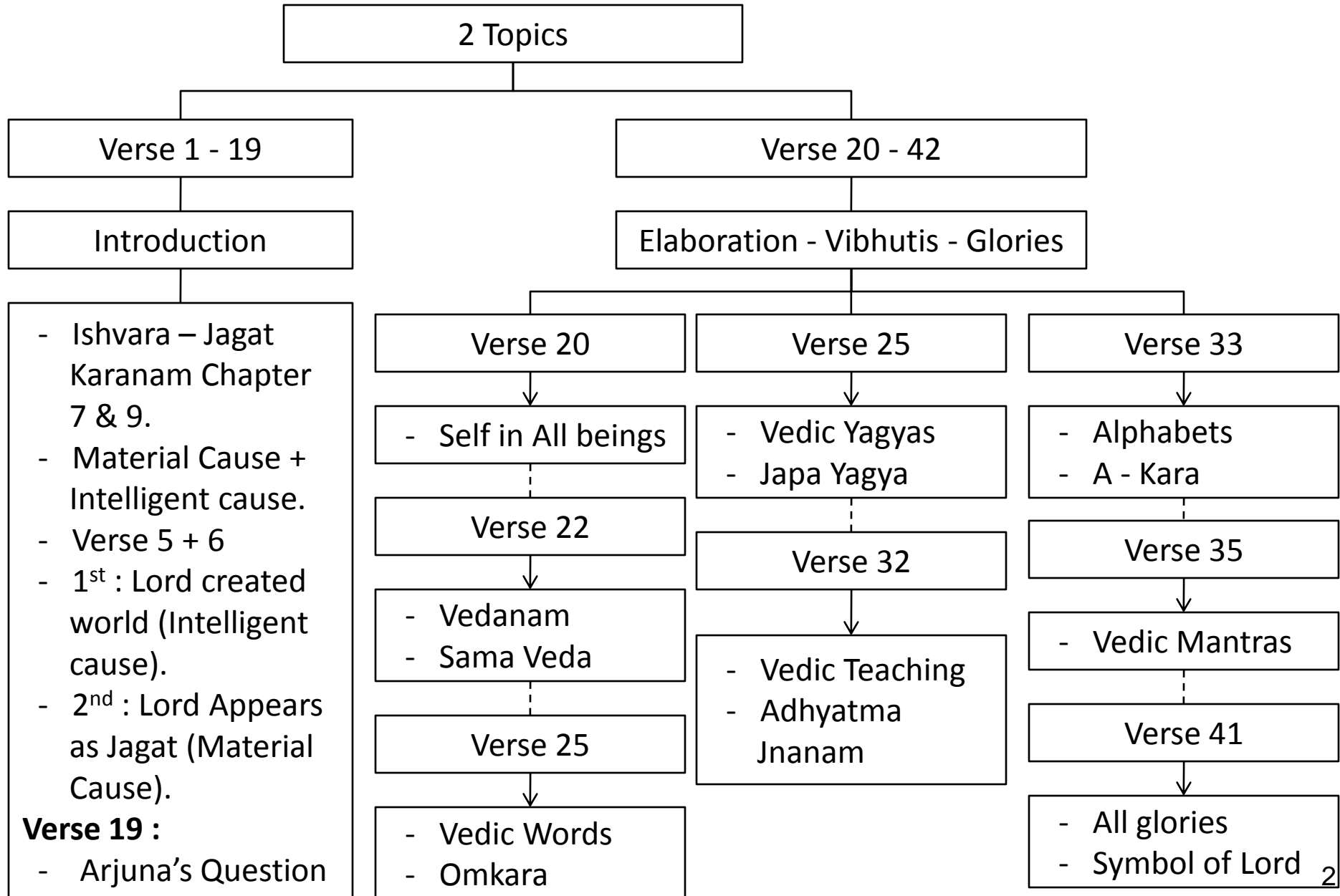


CHAPTER 10

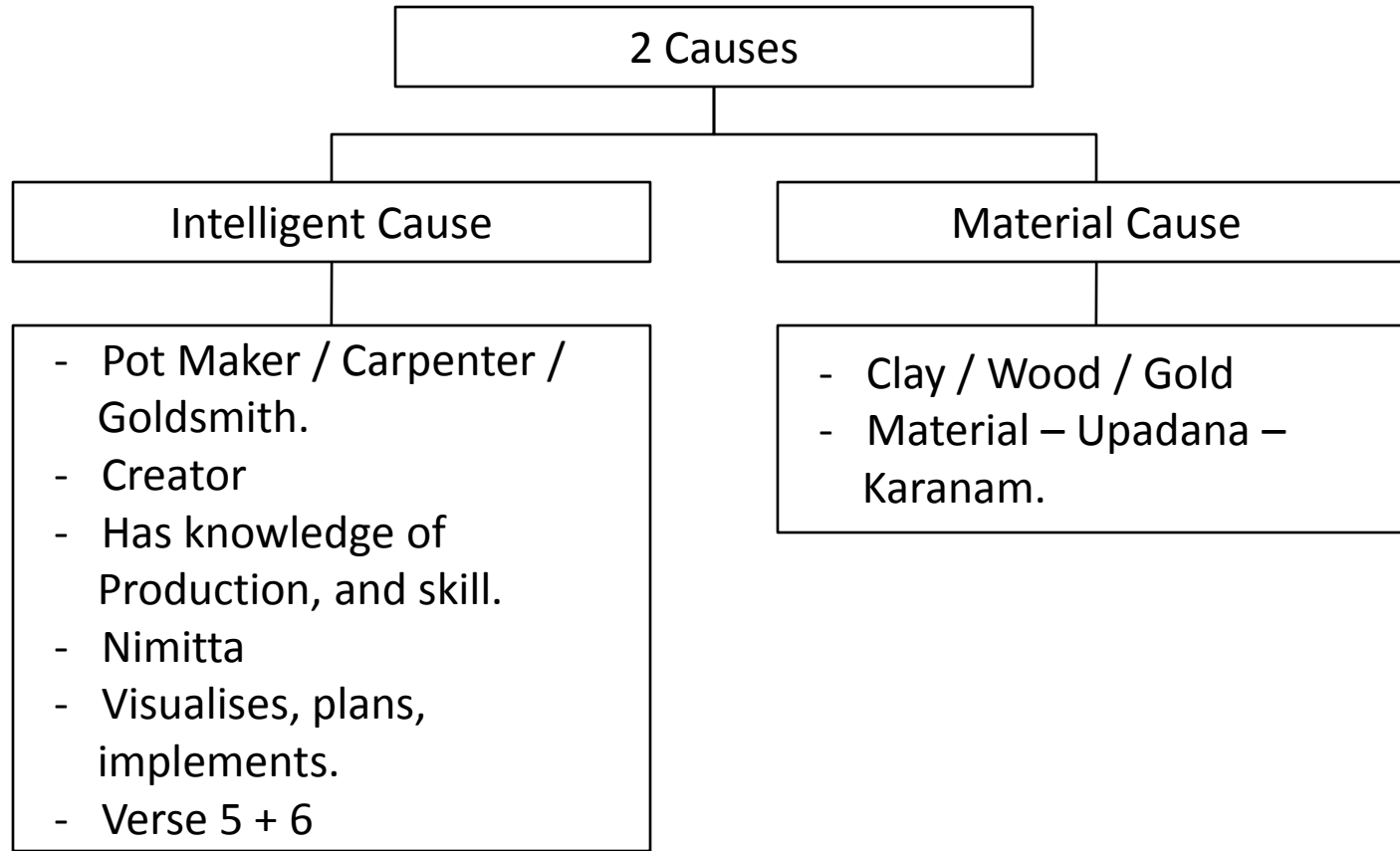
Vibhuti Yoga (Divine Glories)

Chapter 10

Vibhuti Yoga – 42 Verses (One in Many – Immanance)



Introduction :

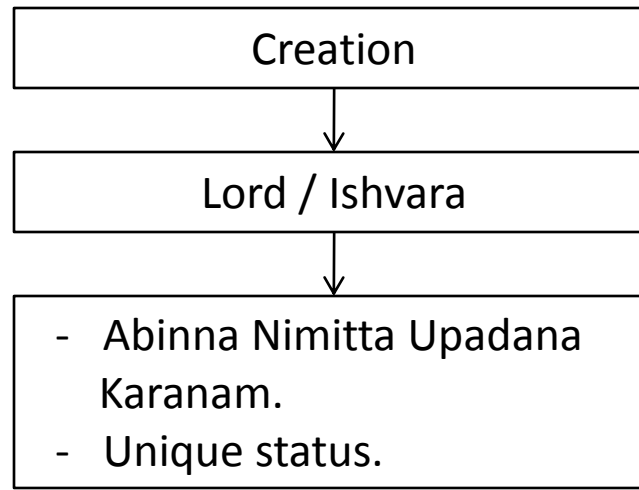


अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

Lord says, “Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of “Qualities of beings” arise from Me alone”. [Chapter 10 – Verse 5]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०.६ ॥

Lord says, “The seven great Rishis, the ancient four and as well as the Manus, possessed of power like Me were born of (My) mind; from them are these creatures in the world, (originated and sustained)”. [Chapter 10 – Verse 6]



Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmadasatah sajjayata [1]

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Lord alone was there without the manifested world but with Maya shakti.
- Singular one.
- Sentient Principle.
- No material available – 5 elements came later.
- How God both Intelligent Cause + Material Cause?

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

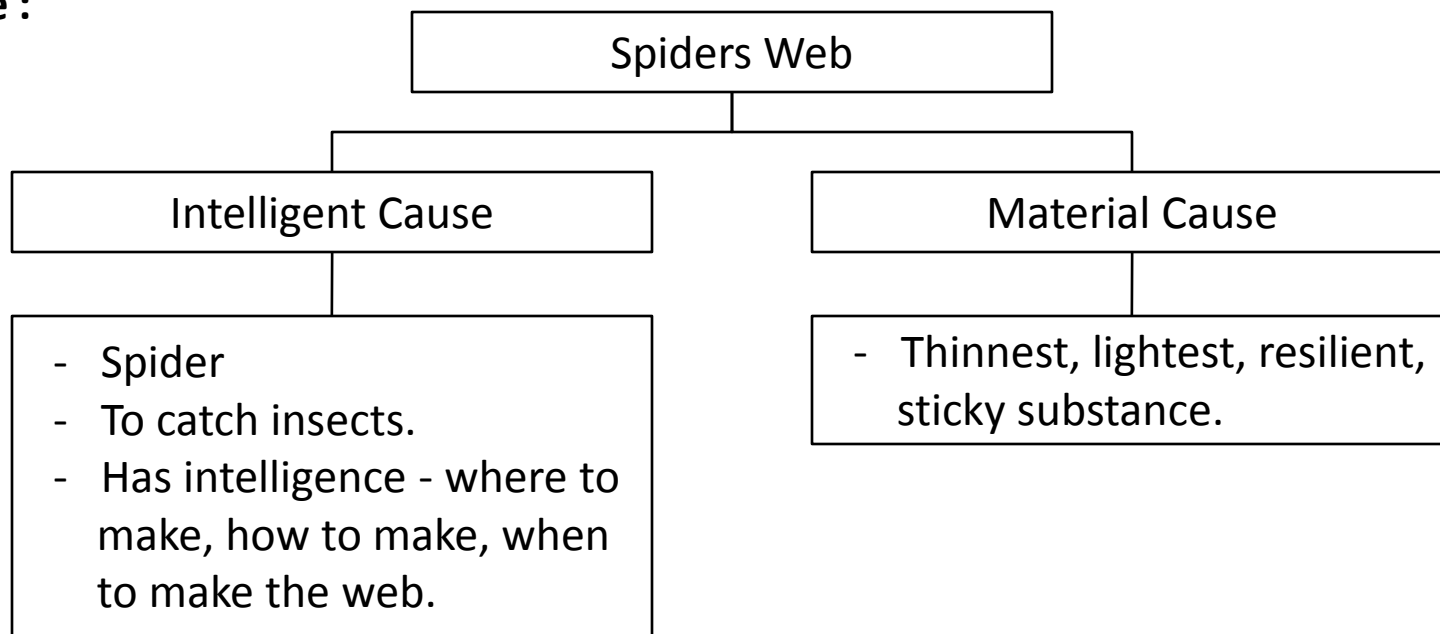
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

Example :



Lord	World
<ul style="list-style-type: none">- Cause- Substance	<ul style="list-style-type: none">- Effect / Product- Nama / Rupa / Kriya Name / Form / Function

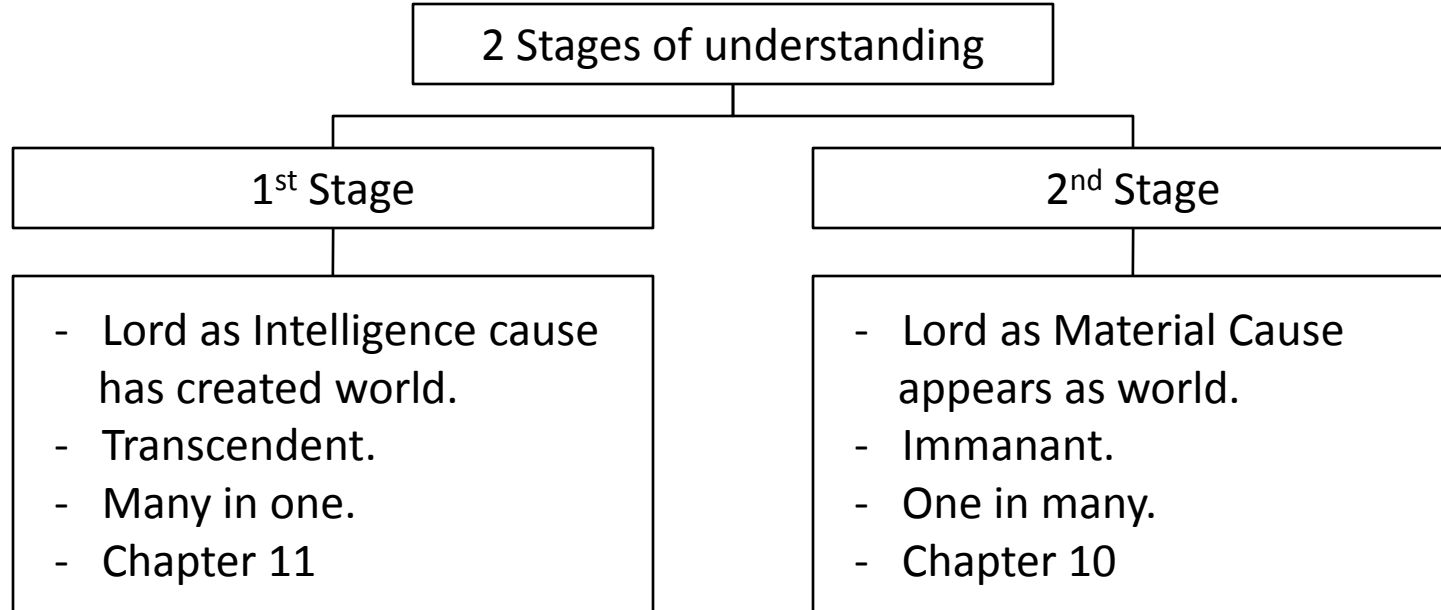
Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

- Gold appears as Ring, Bangle, chain (Nama, Rupa, Kriya).
- Clay appears as small pot, round pot, big pot, rectangular pot.
- Wood appears as furniture.
- Lord appears as universe (Many forms).

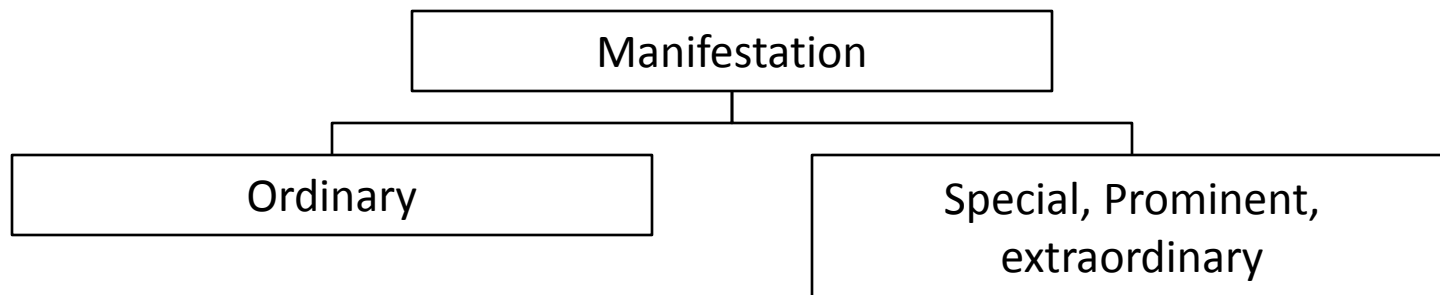


- World is manifestation of Lord. What I see is manifestation of Lord.
- Ring Darsanam = Gold Darsanam.
- Jagat Darsanam = Ishvara Darsanam of Lord.

- To appreciate God, Remain where you are and experience Lord at all times, places.
- No need to stand on one leg and do Tapas.

Vibhuti appreciation :

- Changing minds attitude towards world based on Lords wisdom in the Gita and Upanishads.
- Essence of Vibhuti yoga is learning to appreciate world as Manifestation of Lord.



- Bhuti = Bavati – To become, expression, appearance.
- World is Bavanam, Buti of Lord.
- Vi – Vishesha, Bhuti – Manifestation.
- Vi-bhuti = Extraordinary Manifestation.

Vibhuti :

- Abode of Aishwaryam, Richness, Lakshmi Devi.
- That which remains after negating everything in pralayam.

Lord Shiva :

- Applies Ash = I Remain when everything is destroyed. What is the advantage of enumerating the glories in creation?
- To remember the Lord, to worship the Lord.

Arjuna's question :

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०.१९ ॥

Lord says, "Well now, O! Best of the Kurus, Arjuna, I will tell you My divine glories in keeping with their prominence; because there is no end to the detailed description of My glories". [Chapter 10 – Verse 19]

Glories Connected to Vedas :

1) Vedanam – Sama Veda :

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०.२२ ॥

Lord says, "Among the Vedas I am Samaveda; among gods I am Indra; among the sense organs I am the mind; and I am the intelligence among the living beings". [Chapter 10 – Verse 22]

Veda	Sama Veda
<ul style="list-style-type: none">- Source of Knowledge.- Reservoir- To know 4 Purusharthas and means to accomplish them.- Rig, Yajur, Sama, Atharvana	<ul style="list-style-type: none">- Set to music- Attractive.- Om Nama Shivaya Sung harmonises, smoothens, relaxes mind.

Rig	Yajur	Sama	Atharvana
<ul style="list-style-type: none">- Metrical Mantras	<ul style="list-style-type: none">- Prose	<ul style="list-style-type: none">- Sung	<ul style="list-style-type: none">- Angiras, Atharva Rishi.- Rituals

2) Among all Jnanam – Adhyatma Jnanam.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥ १०.३२ ॥

Lord says, “Arjuna, I am indeed the beginning, the middle and the end of creations. Among the disciplines of knowledge, I am knowledge of the self. I am logic leading to truth in all arguments”. [Chapter 10 – Verse 32]

Teaching of Veda

Veda Purva

- External Manipulation
- Adjusting, improving setup
- Apara Vidya
- Unintelligent.
- No Happiness by changing knowledge & resources limited.
- Doesn't remain same – Apara.
- Mind changes.
- Apa

Veda Anta

- Change my attitude
- Para vidya.
- I am not affected by any external situation.
- Successful approach.
- Chapter 2 – Verse 56
- I have inner strength. Not to be affected by situation.
- **Example** : Put shoes and walk on stones, pebbles, thorns.
- Mind = Feet has to contact world / situation.
- Can't change world + behaviour.
- Put mental coat of wisdom, insulate mind armour the mind.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- This knowledge by which I change myself to face the world = Adhyatma Vidya, self knowledge.

3) Veidica Yagyas – Spiritual sadhanas – Japa Yagya

- Recitation of Names of Lord.

Yagyas :

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।
प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ ४.२९ ॥

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29]

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४.३० ॥

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (yajna). [Chapter 4 – Verse 30]

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४.३१ ॥

The eaters of the nectar – remnant of the sacrifice (yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus? [Chapter 4 – Verse 31]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४.३२ ॥

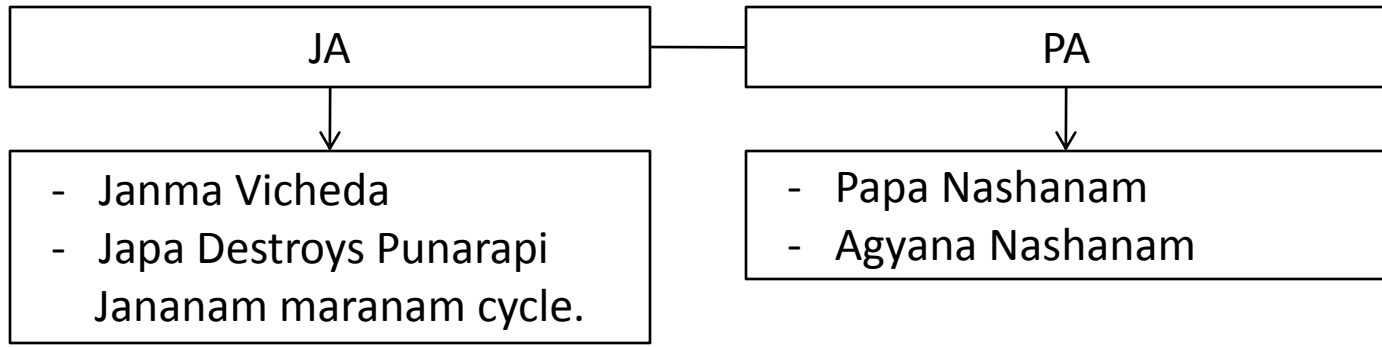
Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 32]

Verse 25 :

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Lord says, “Among the great Rishis, I am Bhrigu; among the words I am the single syllable Om, among the rituals, I am the ritual of Japa, among the immovable things I am Himalayas”. [Chapter 10 – Verse 25]

- Accessible to all Varnas, Ashramas.
- Other Yagyas for specific people Brahmanas, Dvijas, Kshatriyas, male.
- No sacred ceremony required.
- Common-ness is its glory.
- No expenditure required.
- **Example :**
 - Christianity, Islam = 2 functions better.
 - Hinduism – Festival every week – Burden.
- No Agni, money, Dakshina required for japa.
- Do Manasa if verbally chanting is a pain.
- Manasa superior to vachika – if you chant loudly – Himsa to others – they get head Acha....
- Cutting plants for Yagyas – Himsa.



4)Vedic Mantras – Gayathri Chanda Samagam :

Verse 35 :

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०.३५ ॥

Lord says, “So too, I am the brhatsama among the samas, gayatri among the meters; among the months, margasira, and among the seasons, the spring”. [Chapter 10 – Verse 35]

- Gayithri initiated to Dvija at sacred thread ceremony.

Sandya Mantra : Mantra for Invoking Savitri

आवातु वरदा देवी अक्षरं ब्रह्मसंमितम् ।
गायत्री छन्दसां मातेदं ब्रह्म जुषस्व नः ॥

ayatu varada devi aksharam brahmasammitam.
gayatri chhandasam matedam brahma jushasva nah.

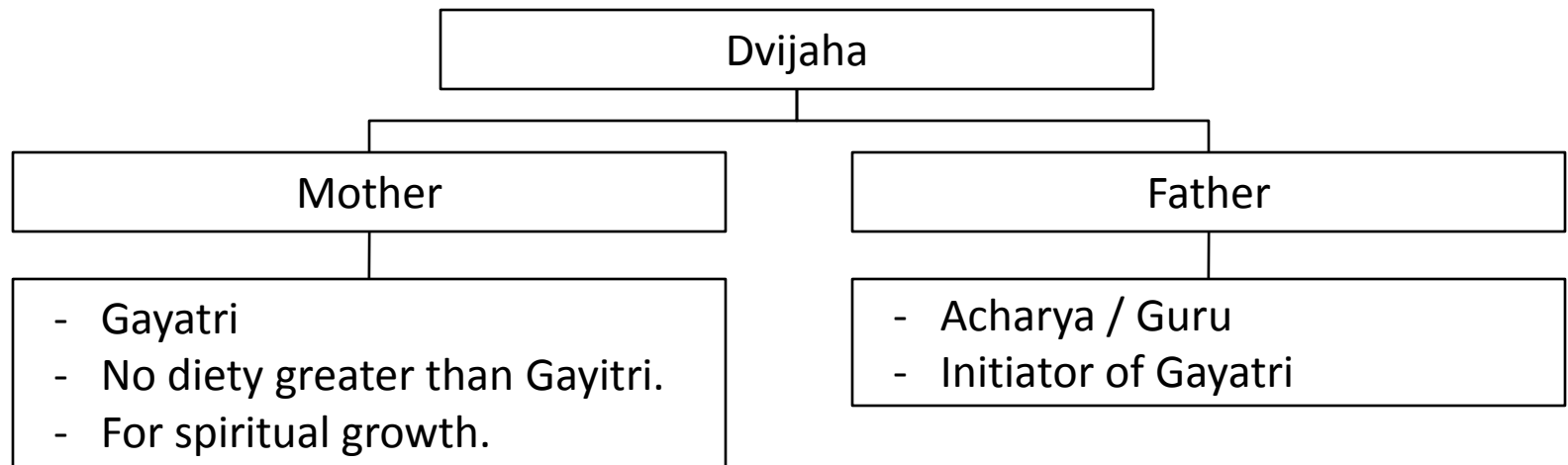
To (instruct) the imperishable Brahman revealed by Veda (to us) May the boon-conferring Divine Gayatri come to us. May Gayatri, the mother of metres, favour us with the Supreme (mentioned before). [Verse 1]

- Gayithri is essence of 4 vedas.



- Each line is sara of each veda Repetition of Gayatri converts person from Animal man to cultured human being – Dvijaha.

Prakruta	Samskruta (Dvija)
<ul style="list-style-type: none"> - Life Governed by Instincts. 	<ul style="list-style-type: none"> - Life governed by vidhi – Nisheda, Dharma – Adharma proper – improper. - Discipline life. - Direct & control instincts, not suppress. - Restraint. - Sacred thread – indicator.



- If not formally initiated can chant Aditya Hridayam.
- Essence of Gayatri – Jivatma / Paramatma Aikyam.
- Gayatri addressed to Surya – Savita Devata.

Sun	My intellect
- Truth behind samashti macrocosm	- Truth behind my intellect. - Microcosm.

Taittiriya Upanishad :

स यश्चायं पुरुषे यश्चासावादित्ये स एकः ।
 स य एवंवित् अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति ।
 तदप्येष श्लोको भवति ॥१२॥

*sa yaścāyaṁ puruṣe yaścāsāvāditye sa ekaḥ
 sa ya evaṁvit asmāllōkātpretya,
 etamānnamayamātmānamupasaṅkrāmati,
 etaṁ prāṇamayamātmānamupasaṅkrāmati,
 etaṁ manomayamātmānamupasaṅkrāmati,
 etaṁ vijñānamayamātmānamupasaṅkrāmati,
 etamānandamayamātmānamupasaṅkrāmati,
 tadapyeṣa śloko bhavati. (12)*

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman Made of Bliss... regarding this there is the following Vaidika verse. [II – VIII – 12]

Vedic words – Ekam Aksharam Omkara : Verse 25

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
 यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Lord says, “Among the great Rishis, I am Bhrigu; among the words I am the single syllable Om, among the rituals, I am the ritual of Japa, among the immoveable things I am Himalayas”. [Chapter 10 – Verse 25]

- Gayathri – Condensed 3 Vedas.

- **Essence of :**

Tat Savitur Varenyam – Buhu – A (Rig)

Bargo Devasya Dhimahi – Buvaha – U (Yajur)

Dhi yoyanaha Prachodayat – Suvaha – M (Sama)

- Buhu + Buvaha + Suvaha = Vyavahriti



Essence of Gayatri.

- Whole Gayatri = AUM
- Start Gayatri with AUM, Vyavhruti and then actual Gayatri mantra.

Gayatri :

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात् ॥

Aum bhoor bhuwah swaha, tat savitur varenyam ।

bhargo devasaya dheemahi dhiyo yo naha prachodayat ॥

Oh God! Thou art the Giver of Life, Remover of pain and sorrow, The Bestower of happiness, Oh! Creator of the Universe, May we receive thy supreme sin-destroying light, May Thou guide our intellect in the right direction.

- Gayantam trayate iti gayatri...
- Protects a person who chants.
- Omkara – protects a person who chants.

Philosophical Significance of Aum :

- A – Entire waking universe – in Jagrat Avasta.
- U – Entire Svapna prapancha – in Svapna Avasta.
- M – Entire Sushupti prapancha – in Dormant Avasta.

Omkara :

- Represents Vishwaroopa of Lord.
- Indicates totality.
- All names of Lord.

Rama :

- Krishna represents particular form only.

Omkara :

- Represents entire universe.
- Ideal name of Lord.
- Ekam Aksharam – nondual.
- Lord = Nondual – Advaitam.
= Aksharam, imperishable among veda shabda.

6) Veda Aksharanam – “A” Karosmi :

- Words – Made of Alphabets.
- Among letters – most glorious – “A”.

Why greatest?

- Basic sound naturally produced when you open mouth.
- All Alphabets start with “A”.
- In English no A.
- Other sounds – “A”-kara modified.

Example :

- Clay modified – All earthenware.

To say E :

- Open mouth & allow wind to pass through vocal chords – sound coming is A – only.
- Change position of mouth & show teeth – becomes E.
- Spout lips becomes U.
- Twisting and turning faces is modification of letters.

A – Kara	Others
Karana Aksharam	Karya Aksharani

- 6 glories connected with vedas.

Other glories :

Among	
Devas & Asuras	Indra
Rishis	Brighu
Leaders	King
Animals	Lion
Rivers	Ganga
Reservoirs	Ocean
Trees	Ashvatta

Verse 40 :

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०.४० ॥

Lord says, “there is no end to My Divine Glories, Arjuna; but this is but a brief narration by Me of the particulars of My Divine Glories”. [Chapter 10 – Verse 40]

- List endless – Arjuna Tired.
- In any field whatever is greatest is my glory alone.

Verse 41 :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥ १०.४१ ॥

Lord says, “Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour”. [Chapter 10 – Verse 41]

- Any glorious object must remind you of lord – and be a symbol to worship lord.
- We worship all vibhutis – glorious things – through Sun, Moon, River, Cow, Parents.
- Learn to worship not by closing eyes but opening your eyes.
- Vibhuti Yoga = Lords special manifestation.

75 Ishvara Vibhutis

Verse No.	S. No.	Among	Lord Is	Remarks
21	1	Adityanam	Visnuh	- One of the 12 Names of Sun for each month
	2	Jyotisam	Ravih	- Luminaries During day – Sun
	3	Marutam	Maricih	- Marut – Son of Rudra, Diety of Storms, wind, air in motion
	4	Naksatranam	Sasi	- Luminaries during Night –Moon

22	5	Vedanam	Samavedah	- Mantras which are set in tune and Sung.
	6	Devanam	Vasavah	- Indra - Lord of Deva Loka
	7	Indriyanam	Manah	- Mind Seat of desire and without Desire. - Jnana Indriyas and Karma Indriyas can't function.
	8	Bhutanam	Cetana	- Intelligence giving clarity, free will .

Verse No.	S. No.	Among	Lord Is	Remarks
23	9	Rudranam	Sankarah	- Constructive destroyers (Flower – Fruit, Night – Day, Ignorance – Knowledge)
	10	Yaksa-raksanam	Vittesah	- Diety of wealth – Kubera. - Protects treasures.
	11	Vasunam	Pavakah	- God of fire or Presiding Deity of 8 Seasons
	12	Sikharinam	Meruh	- Mythological mountain, centre of Universe.

Verse No.	S. No.	Among	Lord Is	Remarks
24	13	Purodhasam	Brhaspatim	- <i>Spiritual Teacher of Indra, the king of Devaloka chief among the Royal Priests</i>
	14	Senaninam	Skandah	- <i>Among the Commanders in chief who lead the army, I am Sanmukha, wielder of spear.</i>
	15	Sarasam	Sagarah	- <i>Mighty Ocean among the Natural Stationary Reservoirs.</i>

Verse No.	S. No.	Among	Lord Is	Remarks
25	16	Maharsinam	<i>Bhrgu</i>	- “Bhrgu” among great Seers
	17	Giram	<i>Aksaram</i>	- “AUM” among verbal utterances. All Names included in AUM. Stands for Sristi, Sthiti, Laya Karanam.
	18	Yajnas	<i>Japa-yajnah</i>	- “Japa” – technique to maintain a constant stream of same divine thought.
	19	Sthavaranam	<i>Himalaya</i>	- “Himalayas” among immovable Mountains.

26	20	Sarva Vrksanam	<i>Asvatthah</i>	- Peepal tree Twing used in rituals – Most Sacred.
	21	Devarsinam	<i>Naradah</i>	- Divine sage Celestial by birth. Seer of hymns and Veda Mantras.
	22	Gandharvanam	<i>Citrarathah</i>	- Art and Music lover in the heavens.
	23	Siddhanam	<i>Munih Kapilah</i>	- Siddhas have extraordinary powers from birth due to Japas in previous births. Kapila Muni founder of Sankhya Philosophy.

Verse No.	S. No.	Among	Lord Is	Remarks
27	24	Asvanam	Uccaihsravasam	- Lord Indras white horse born during churning of Milky Ocean by Asuras and Devas to extract Amrta. (Bagawata Purana).
	25	Gajendranam	Airavatam	- White elephant belongs to Indra Devata born during churning of Milky Ocean.
	26	Naranam	Naradhipam	- Among Human beings, the pomp and show of Kings belongs to Ishvara

28	27	Ayudhanam	Vajram	- Indra Devatas Weapon has Tapas Shakti to annihilate Demon who is shattering peace in Heavens.
	28	Dhenunam	Kamadhuk	- Wishfulfilling Cow belonging to Sage Vasishta, yielding objects of all desires.
	29	Prajanah	Kandarpah	- Presiding Diety of Love (Ichha Shakti).
	30	Sarpanam	Vasukih	- Poisonous, long, single hooded Serpent found in Deva Loka. King of Reptiles, belongs to Lord Shiva.

Verse No.	S. No.	Among	Lord Is	Remarks
29	31	Naganam	Anantah	- 1000 headed, Non poisonous, bed for Lord Vishnu.
	32	Yadasam	Varunah	- King of Water Spirits, Varuna.
	33	Pitrnam	Aryama	- King of Ancestral spirits – in Pitru Loka.
	34	Samyamatam	Yamah	- Principle of Death, powerful disciplinarian of relative world.

30	35	Daityanam	Prahladha	- Prahlada born in Asura family but Bakta of Narayana.
	36	Kalayatam	Kalah	- Time keeps account of Sanchita, Agami, Prarabda Karma Phalam.
	37	Mrganam	Mrgendrah	- Lion, King of animals, living in the forest.
	38	Paksinam	Vainateyah	- Garuda flies very high in the sky.

Verse No.	S. No.	Among	Lord Is	Remarks
31	39	Pavatam	Pavanah	- Cleansing capacity in Vayu (Wind)
	40	Sastrabhrtam	Ramah	- Rama among wielders of weapons who could dry up the ocean with one arrow.
	41	Jhasanam	Makarah	- Makarah (Shark) – Large Aquatic animal among water bodies.
	42	Srotasam	Jahnavi	- Among rivers, Ganges, pure water, removes all sins with one dip.

32	43	Sarganam	Adih, Madhyam ca Antah	- In creation of Chetana and Achetanam, Lord is the beginning, middle and end.
	44	Vidyanam	Adhyatmaavidya	- Among all Knowledge, Lord is Atma Vidya. Explains knowledge principle not knowledge of things.
	45	Pravadatam	Vadah	- Among Vada, Jalpa, Vithanda, Lord is Vada – Logical way to discover truth.

Verse No.	S. No.	Among	Lord Is	Remarks
33	46	Aksaranam	Akarah	- “A’ Letter is in every letter.
	47	Samasikasya	Dvandvah	- Among compounds in words, Dvandah Samasa. All words equally important. Like Lord equally present in everything.
	48	Aksayah	Kalah	- Among everlasting, which does not come to an end, Lord is “Time” principle. In Paramatma no time. Lord is eternal cause of Time.
	49	Visvatomukhah	Dhata	- Among one who is all pervading with faces everywhere, Lord is Karma Phala Dhata of all beings – both Good and Bad.

Verse No.	S. No.	Among	Lord Is	Remarks
34	50	Sarvaharah	Mrtyuh	- Among one who takes away things, Lord is Death, who takes away life itself and who resolves everything into Himself.
	51	Bhavisyatam	Udbhavah	- <i>Of things to come in future, Lord is the source of future creations.</i>
	52	Narinam	Kirtih	- <i>Among words in femine Gender, Fame born of Dharma.</i>
	53		Srih	- <i>Wealth, Health, knowledge, all Desirable.</i>
	54		Vak	- <i>Pleasant, Good, Truthful, Loving words.</i>
	55		Smrtih	- <i>Capacity to Remember – Memory.</i>
	56		Medha	- <i>Capacity to perceive, retain and reflect upon knowledge comes with Smritih.</i>
	57		Dhrtih	- <i>Fortitude to face challenges, courage.</i>
	58		Kshama	- <i>Forgiveness, Praise or Censure – No elation or depression.</i>

Verse No.	S. No.	Among	Lord Is	Remarks
35	59	Samnam	Brhatsama	- Among Sama Metres, Complicated Brhatsama Metre songs.
	60	Chandasam	Gayatri	- Among Metres of Mantras, Lord is the Gayatri metre which has 3 Padas, 8 letters each, 24 letters.
	61	Masanam	Margasirsah	- Among months in Hindu calendar, "December – January" conducive for religious Activities.
	62	Rtunam	Kusumakarah	- Among seasons, Spring – with flowers festivals and celebrations.

Verse No.	S. No.	Among	Lord Is	Remarks
36	63	Chalayatham	Dyutam	- Among fraudulent activities, Gambling – Deceptive dice game.
	64	Tejasvinam	Tejah	- <i>Brilliance in Brilliant is tapped from Atma – original source limitless in power and knowledge.</i>
	65	Jetranam	Jayah	- <i>Among conquerors Lord is the Victory, Success of the Successful.</i>
	66	Vyavasayinam	Vyavasyah	- <i>Among men of Resolution, I am the Resolve.</i>
	67	Sattvavatam	Sattvam	- <i>Among 3 Gunas, Lord is Sattva Guna.</i>

37	68	Vrsninam	Vasudevah	- <i>In Yadava family, Lord is Krishna</i>
	69	Pandavanam	Dhananjayah	- <i>In Pandavas, Lord is Arjuna</i>
	70	Muninam	Vyasah	- <i>Among Munis with capacity to think and retain, Lord is Sage Vyasa.</i>
	71	Kavinam	Usana	- <i>Among Seers of past, present and future, or vedic mantras, Lord is Usana, Guru of Asuras.</i>

Verse No.	S. No.	Among	Lord Is	Remarks
38	72	Damayatham	Dandah	- Among disciplinarians, King, Police, President, Lord is the power to punish.
	73	Jigisatam	<i>Nitih</i>	- <i>Among those desirous of Victory Lord is Justice and statesmanship.</i>
	74	Guhyanam	<i>Maunam</i>	- <i>Among secrets, Lord is Silence – which nourishes all secrets.</i>
	75	Jnanavatam	<i>Jnanam</i>	- <i>Among knowers, Lord is the Svarupa “Knowledge” itself (Wisdom in the wise).</i>



BHAGAVAD GITA

Verses for Introspection



CHAPTER 10

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०.३ ॥

Lord says, "He who knows Me as the one who is unborn (not an effect) and beginningless (not a cause), the limitless Lord of the world, he among the mortals, being no longer deluded, is released from all Punya and Papa. [Chapter 10 – Verse 3]

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०.४ ॥

Lord says, "The capacity to understand (intellect), knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, happiness, pain, existence, non-existence, fear, and also fearlessness, and further". [Chapter 10 – Verse 4]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

Lord says, "Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of "qualities of beings" arise from Me alone". [Chapter 10 – Verse 5]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

Lord says, "I am creator of everything, and because of Me everything is sustained. Understanding thus, the wise men endowed with vision gain Me". [Chapter 10– Verse 8]

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

Arjuna asks, "Always contemplating, how can I know you, O! The greatest of the yogis? In which aspects or forms, O! Blessed Lord, are you to be thought of by me?". [Chapter 10 – Verse 17]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०.२० ॥

Lord says, "O! The master of the sleep, Arjuna, I am the self, who resides in the hearts of all beings and I am the cause of the creation, sustenance, and resolution of all beings / things". [Chapter 10 – Verse 20]

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

And whatsoever is the seed of all beings, that also am I, O Arjuna; there is no being, whether moving or unmoving, that can exist without Me. [Chapter 10 – Verse 39]